

*mind*: φρένας ἔχειν is not 'to be wise' but *to have a consciousness or be conscious*, as in the address of Philoctetes to his bow (Soph. *Phil.* 1130) ἧ που ἐλεινὸν ὄρας, φρένας εἴ τινας ἔχεις, κτλ.: φρενῶν ἐπήβολος is a synonym not of σοφός but of ἔνους and means *possessed of his intellect*, marking the difference between the man and the infant (*P.V.* 460): φρενῶν κενός (Soph. *Ant.* 754), ἀποσφαλείς (Aesch. *P.V.* 488), ἀμαρτάνει (Eur. *Alc.* 327), are all, as the context will show, very strong expressions, importing the absence or loss not of *wisdom* but of sense or the faculty of thought. The exact expression τυγχάνειν φρενῶν I cannot find, and am not surprised, for in its proper sense it would require a very peculiar context to justify it: the nearest approach is Soph. *El.* 992, εἰ φρενῶν | ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἄν | τὴν εὐλάβειαν, *had she been blessed with a mind not mischievous*, where the qualification μὴ κακῶν would be needless and injurious, if τυγχάνειν φρενῶν could bear the meaning assumed for the present passage. Abundant evidence, positive and negative, goes to show that τεύξεται φρενῶν τὸ πᾶν could mean only 'will find wits' or 'will be blessed with a mind altogether', and therefore for the present purpose has not a meaning at all. On the other hand τεύξεται φρενῶν τοπᾶν *will be right in the guess of his thought* is simple, and has a special fitness here from its correlation with the preceding passage (προσεικάσαι v. 173) and, as will be immediately shown, with the words προφρόνως ἐπινίκια.

Next as to προφρόνως:—πρόφρων, literally 'forward-minded' or 'fore-minded', means elsewhere *willing* or *zealous*. But ancient tradition was right in saying that here the poet has used προφρόνως so as to suggest the meaning (equally admitted by the form of the word) *forecasting, prophetically, by anticipation*. That this was the ancient tradition is shown by the note in the scholia 'in expectation of his victory', which has nothing to go upon except προφρόνως thus interpreted. The difference is very small, in substance indeed none at all, but the purpose of the poet is clearly indicated by the antithesis of *fore* and *after* in προφρόνως-ἐπινίκια (properly 'such as follow a victory'), and by the correspondence between προφρόνως and φρενὸς τοπᾶν. Such development of latent capacity in a word is the very essence of poetical expression, and here saves the word προφρόνως from being flat and superfluous. The very point of the whole passage and of this sentence is that Zeus' power is supreme and his triumphs therefore certain beforehand. The certainty of an event cannot be put more strongly than by saying, that 'he who guesses it will be so will be right'. Whether πρόφρων was often used by the poets in this sense, we are not in a position to say, nor is it material. The prevalence of another